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ROMISH ERROR

PROPAGATED IN THE

CHURCH OF ENGLAND

AT

QUEBEC,

IN THE

RIGHT OF PETITION

AGAINST IT

DENIED BY THE SYNOD.

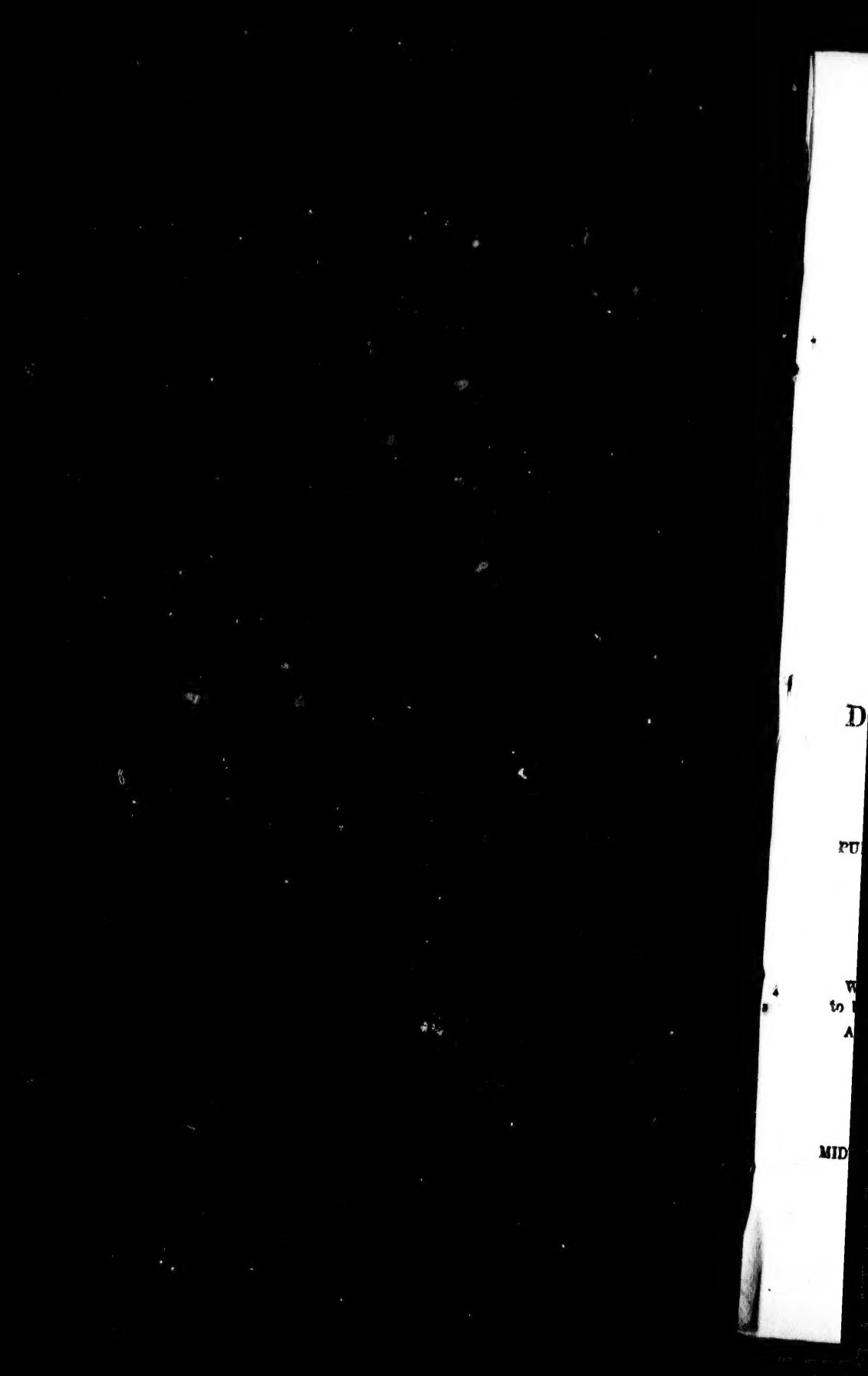
SEMINAIRE DE QUEBEC BIBLIOTHEQUE

PUBLISHED PURSUANT TO RESOLUTION OF A PUBLIC MEETING OF THE LAITY HELD AT QUEBEC ON THE 21st JUNE, 1861.

When Peter was come to Antioch, I withstood him to the face, because he was to be blamed.—GAL. 2. 11.

Am I therefore become your enemy, because I tell you the truth?—GAL. 4.16.

Quebec:
MIDDLETON & DAWSON, PRINTERS, ETC., ETC., SHAW'S BUILDINGS, L. T.
1861.



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PREFACE.

When religious feeling in the Laity is, with just cause, awakened into action, it is seldom with impunity treated with indifference by Ecclesiastical authorities. To repress it, only increases its intensity. To contemn it, adds insult to tyranny ; and, by irritating a sense of neglect into one of injury, only aggravates discontent into louder expressions of its grievances, until complaints which might have been uttered only in the ear, are forced to be proclaimed upon the house-top. And where such complaints —whatever the position of the parties making them—are based upon Scriptural truth, and recognized standards, the moral power with which they then appeal to the honest and affronted intelligence of religious communities, usually secures for them in the end attention and respect, if not also conviction and remedy, where they had previously received only contumely and opposition.

These remarks may, sooner or later, derive illustration in whole, as they already do in part, from the circumstances which have given rise to the publication of this pamphlet—circumstances which, although limited and local in their origin, acquired a title to the notice of the Diocese at large, when the Synod of the Church ignored them. And if, through the Divine blessing, the benefits resulting from this *exposé* of their leading characteristics, should happily include a timely warning to the clergy and to the people, juster views in the Synod of the right of petition and its concomitants, and better security for purity of doctrine in the Church, the design of the following pages will have been achieved.

ACTION OF THE SYNOD.

The Synod of the Diocese of Quebec being in session at Quebec on the 6th June, 1861, "Mr. C. Wurtele, (Delegate from Trinity Chapel,) having obtained leave, presented a petition from six members of the United Church of England and Ireland,"* objecting to certain publications contained in libraries connected with St. Peter's chapel in this city, and praying the action of the Synod in the premises. The petition, which was accompanied by extracts of the said publications, was duly read; but it did not please the Synod that the appended extracts, sustaining its assertions, should be read also: accordingly, they were not read.

On the following day (Mr. C. Wurtele being unavoidably absent) it was

"Moved by Mr. W. G. Wurtele, seconded by Mr. H. S. Scott," (Delegates from the Cathedral) :—"That the petition presented by Mr. C. Wurtele be referred to a committee, and that the committee be composed of three clergymen and three laymen, to be named by the Lord Bishop."

"Moved, in amendment, by the Rev. Mr. Houseman," (Assistant Minister of the Cathedral), "seconded by Mr. Doak," (Delegate from Compton) :—"That a petition having been presented to the Synod, and it having been ascertained that the said petition is signed by only one

* See minutes of Synod.

member of the congregation from which it is said to have emanated, it be not received." "Carried. Main motion lost."*

It is not imagined that the minority was satisfied, nor is it easy to believe, after examining the documents, that the public mind will be satisfied, that the Synod discharged its solemn responsibilities towards the Church, when it deliberately negatived all enquiry into the grave allegations of the petitioners, stifled the evidence by which those allegations were substantiated, and by refusing even to "receive" a respectfully worded petition, denied the sacred right of petition to the members of the Church. But, least of all, were the petitioners satisfied. The matter had now assumed wider proportions; and as they conceived it to involve the interests of the Church at large, they called a public meeting, for the purpose indicated in the following advertisement:—

PROCEEDINGS OF THE PUBLIC MEETING.

ADVERTISEMENT.

CHURCH OF ENGLAND AND IRELAND.

A PUBLIC MEETING OF THE LAITY

WILL BE HELD IN

THE LECTURE HALL,

ANNE STREET,

ON FRIDAY, THE 21st INSTANT,

AT EIGHT O'CLOCK, P.M.,

To receive communication of a PETITION presented to

* NOTE.—1. It does not appear that the Synod made enquiry, or ascertained anything, respecting the signers. 2. The right of petition does not depend upon the number of the petitioners. 3. It can be proved that more than one of the signers belong to Saint Peter's congregation. 4. The Petition did not emanate from St. Peter's or any particular congregation, but from "members of the United Church of England and Ireland," as appears by the above minute of Synod of 6th June.

the Synod against certain objectionable Books used in Libraries connected with the Church in this Parish, and to read certain Extracts thereof relating to

Romish Saints,
Priestly Absolution,
Intercession of Saints,
A Third Place of Departed Spirits,
&c., &c., &c.

Also, to take such action in the premises as to the meeting may seem meet.

Quebec, June 19, 1861.

At the meeting which took place accordingly, and which was attended by a large and respectable audience,—on motion by Mr. Archibald Campbell, seconded by Lieut. Ashe, R.N., Lieut.-Colonel Fitzgerald, R.A., was requested to take the chair. After intimating that the honor conferred upon him had been quite unexpected, the Chairman opened the meeting by suggesting the propriety of prayer for a blessing upon the proceedings, and by inviting the audience to join him while he read some of the beautiful Collects which adorned the pages of the *Prayer-Book.* He afterwards briefly sketched the history and objects of the present movement, as far as he understood them, and traced them to the subjoined Petition of six members of the Church to the Synod, accompanied by sundry Extracts of certain publications in circulation in the parish, of which the petitioners complained. The Chairman likewise drew an outline, corresponding with that given above, of the treatment which those documents had received from the Synod; adding, that, under the circumstances, the six members who had thus far fearlessly done their duty to the Church, had determined to complete it by putting the public in possession of the information which the Synod had endeavoured to suppress. He further stated that he had had no knowledge of the Petition, nor of any move-

ments in respect thereof, anterior to the meeting of the Synod; and, indeed, that the state of his health might sufficiently excuse him from exertion on the present occasion; but, that he felt unable to refuse assistance and coöperation to the six slighted men, whose courage and fidelity had earned for them a fair title to the acknowledgments of the Church. It was, he believed, the prevailing wish that there should be no long speeches, in order that the attention of the meeting might rest mainly on the objectionable Extracts, which, together with the Petition, he would shortly proceed to read. At the conclusion of his remarks, it was, he said, a mournful duty to expose unsound teaching within his own Church; but, being himself engaged in Sunday-School teaching, he could not but feel an interest in whatever related to the instruction of the young. Upon broader grounds, however, he felt that he had no alternative. The matter was now before the public, and every intelligent reader of the Bible would be able to form his own judgment upon the several important questions now presented to his view. The following Petition, or Memorial, was then read from the chair, together with the appended Extracts:—

PETITION.

To the Synod of the Diocese of Quebec:

The Memorial of the undersigned members of the United Church of England and Ireland—

HUMBLY SHEWETH:—

That certain objectionable publications are contained in the library or libraries of St. Peter's Chapel in this city, and are circulated among the Sunday-School children and other members of the congregation;

That the passages hereunto appended, and severally marked No. 1, No. 2, No. 3, &c., are extracts of the said publications;

That your memorialists are of opinion that the sentiments expressed in the said appended extracts are not in accordance with the Scriptures, nor, therefore, with the Protestant principles of the United Church of England and Ireland ; and that publications containing or tending to instil such sentiments ought not to be used nor circulated under the sanction of the clergy, and especially ought not to be put into the hands of undiscerning and unsuspecting Sunday-School children ;

That your memorialists accordingly pray the Synod to adopt such action in the premises as may tend to protect the people from erroneous and strange teaching, and thereby avert the evil of their diminished confidence in the ministrations of the church.

And your memorialists, with all duty, remain your obedient servants.

(Signed)

GEORGE BROWNE,
WILLIAM MUNCEY,
WILLIAM TAYLOR,
ALEXANDER KERR,
JOHN CHARTERS,
WM. O'NEILL.

Quebec, 4th June, 1861.

APPENDED EXTRACTS

Of certain publications referred to in a Memorial relating thereto, dated 4th June, 1861, *and addressed to the Synod of the Diocese of Quebec :—*

Number 1.—" It is through them" (the bishops) " that our Lord governs and strengthens His church, and he has

given them power to remit and retain sins* (St. John, 20. 23.) as St. Paul did at Corinth (1 Cor., 5. 34, 35 ; and 2 Cor., 2. 6, to 10,) and to convey God's blessing and the gift of the Holy Ghost to true believers, by laying on of hands ; this they do when they confirm persons,† (Acts, 8. 17 ; 19. 6.) And also, CHRIST has enabled them to give spiritual power and authority to other persons, which they do whenever they ordain fresh Bishops, and Priests, and Deacons (2 Tim., 1. 6.) The church could not go on without Bishops, for it is through them that CHRIST acts. Therefore, as it was said by Saint Ignatius, to separate ourselves from the Bishop, is to separate ourselves from CHRIST."‡—*A Short Ecclesiastical History, by the Rev. H. J. Pye, M.A., page* 16.

No. 2.—"These lower ministers are called Priests ; they have power to convey God's blessing, and they can also remit and retain sins when they act in the name of the bishop ;

* A few notes, as specimens, may serve to shew the resemblance between the sentiments of the Extracts, and the teaching of the Church of Rome.

"*Question.*—What means the forgiveness of sins?

"*Answer.*—That Christ left to the pastors of his Church the power to forgive sins."—*Roman Catholic Catechism.*

† "*Question.*—How does the Bishop give confirmation ?

"*Answer.*—By the imposition of hands and by prayer ; that is, he holds out his hands, and prays at the same time, that the Holy Ghost may descend upon those who are to be confirmed."—*Roman Catholic Catechism.*

The "Extract," then, goes beyond the Romish Church : the latter teaching that the Bishop merely "prays" for the Holy Ghost, while the former asserts that he actually "conveys" Him.

‡ "He that acknowledgeth not himself to be under the Bishop of Rome, and that the Bishop of Rome is ordained by God to have primacy over all the world, is a heretic, and cannot be saved, nor is not of the flock of Christ."—CRANMER'S *Extracts of Canon Law.*

"He is a schismatic and an offender who sets up another against the holy chair" (of Peter).—*St. Optatus—Alban Butler's Lives of the Saints, 4th June, pp.* 493 '4.

but if there were any dispute as to whether they had done right in any particular case, the matter would have to be sent to the Bishop for him to decide."—Ditto, p. 17.

No. 3.—"The word Deacon means properly speaking servant, and these lowest ministers have not the power possessed by Priests; they cannot give absolution, or consecrate the bread and wine at the sacrament, (or even preach, without special permission from the Bishop). But their office is to assist the Priest in looking after sick people, and in saying the prayers; and they are allowed to baptize infants when the Priest is out."—Ditto, page 17.

No. 4.—"If a baptized Christian now falls into sin, he will no doubt perish everlastingly, unless he repents and is forgiven. It is, however, in most cases, left to every man's own conscience to place himself among the Penitents, which (as St. Chrysostom says,) we do, whenever we feel unfit to receive the Sacrament, and therefore come out before it is administered. And the Church does not (except in special cases,) require a person to make his sin and his repentance public, but he may confess his fault in private to a Clergyman, and when he has stopped away from Communion, (as long as that Clergyman thinks fit,)* and given proof of his repentance, he may be received again into God's favour by a private absolution."†—Ditto, page 85.

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* "Every man and woman, after they come to years of discretion, should privately confess their sins to their own priest, at least once a year, and endeavour faithfully to perform the penance enjoined them; and after this, they should come to the sacrament at least at Easter, unless the priest, for some reasonable cause, judge it fit for them to abstain for a time."—*Decree of Council of Lateran.*

† "Their" (the bishops' and priests') "preaching must be to us as if Christ himself did preach: their absolution and remission of sins, as Christ's own pardon."—*Note Douay Bible*, 2 *Cor.*, 5, 19.

NAMES *of persons not recognized as "Saints" by the United Church of England and Ireland, but enumerated as such in the above work, and found in the Calendar of the Church of Rome :—*

No. 5.—"St. Sanctus, p. 87 ;
St. Pothinus, p. 90 ;
St. Pantænus, p. 98 ;
St. Saturus, p. 99 ;
St. Felicitas, do. ;
St. Revocatus, do ;
St. Saturninus, do. ; *
St. Secundulus, do. ;
St. Babylas, p. 118 ;
St. Cornelius, Pope of Rome, p. 124 ;
St. Sixtus, do., p. 132 ;
St. Cyril, p. 134 ; †
St. Dionysius, p. 137 ;
St. Gregory, of Neocæsarea, do. ;
St. Gregory, p. 145 ;
St. Peter, Bishop of Alexandria, p. 165 ;
St. Basil, p. 162 ;
St. Anthony, p. 153 ;
St. Quadratus and St Justin, p. 151."

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* Of St. Saturninus it is related, that "he converted a great number of idolaters by his preaching and *miracles*." Also, that "the devils were struck dumb by the presence of the Saint as he passed that way."—*Alban Butler's Lives of the Saints, Nov.* 29.

† Of St. Cyril it is alleged that he taught as follows:—"Let us not be ashamed of the Cross of Christ. Sign it openly on thy forehead, that the devils, seeing the royal standard, may fly far trembling." He inculcates, also, "an honor due to the relics of saints;" also, "the honoring of that holy wood of Our Saviour's Sepulchre, and of Saints' relics, exorcisms, and their virtue, insufflation, oil sanctified by exorcisms, holy chrism, blessing the baptismal water, prayers and sacrifices for the dead, the perpetual virginity of the Virgin Mary, &c."—*Alban Butler's Lives of the Saints, March* 18.

No. 6.—" You have, then, my young friend, arrived at that period of life when a fresh and extraordinary supply of grace is peculiarly needful for your soul. To impart* to you this grace, the Holy Ordinance of Confirmation has been appointed in the Church, according to our Lord's most gracious permission."—Matt. 18. 18.—*Pastoral Advice to young people preparing for Confirmation, by W. H. Hook, D.D., Vicar of Leeds, page* 3.

No. 7.—" This ordinance on this account, though not a sacrament like Baptism and the Supper of the Lord, (which two sacraments ordained by our Lord, have the peculiar grace of imparting Christ himself, perfect man and perfect God,† to the faithful,) is, nevertheless, a means of grace. * * * * Confirmation has been resorted to as a means of 'grace' in every branch of the Christian church."—Ditto, page 4.

No. 8.—" But although Confirmation is thus a means of grace, and appointed to convey the special grace of which you stand in need, remember that in no ordinance,

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* In the 3rd Article of the Creed of Pope Pius, it is declared that the sacrament of Confirmation confers grace.

" Whoever shall affirm that grace is not conferred by these" (seven) "sacraments, * * * let him be accursed."—*Council of Trent, Session VII., Can. VIII.*

The Church of England, then, denies that Confirmation is a Sacrament, while the "Extract" ascribes to it the same virtue as the Church of Rome does.

† " *Question.*—What is the blessed Eucharist ?

" *Answer.*—The body and blood, soul and divinity of Jesus Christ, under the appearance of bread and wine."—*Roman Catholic Catechism.*

" *Question.*—Are both the body and blood of Christ under the appearance of bread, and under the appearance of wine ?

" *Answer.*—Yes ; Christ is whole and entire, *true* God and *true man*, under the appearance of each."—*Ditto.*

not even in the two great sacraments of the Gospel, will special grace be given, except to those who, by ordinary grace, have prepared their souls for the reception of it. Seek, then, to prepare your soul by earnest prayer, by repentance, and by good resolutions for the future, that you may receive the fulness of that blessing which your Heavenly Father, through His servant the Bishop, will in confirmation confer upon those who have not sinned away baptismal grace."—Ditto, p. 5.

No. 9.—"I believe that Thy soul, in the state of separation, did descend into Hell, the place of departed spirits, to proclaim Thy victory over death and the grave, and to sanctify this paradise, where the souls of the redeemed rest in hope till the morning of the resurrection*."—Ditto, page 21.

No. 10.—"I believe, O most holy Jesus, that Thy saints here below have communion with Thy saints above—they praying for us in Heaven,† we here on earth celebrating their memories."—Ditto, page 24.

No. 11.—"MORNING PRAYER.—Bow your head, and say: In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Kneel down and say, * * * * * * * * Stand up and say the Creed. Kneel down and say," * * * * * * * * * * *

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* "*Question.*—Why did Christ go down into Limbo?

"*Answer.*—St. Peter says, to preach to those spirits that were in prison; that is, to announce to them in prison the joyful tidings of their redemption."—*Roman Catholic Catechism.*

† "The saints, rejoicing together with Christ, are to be honoured and invocated, and they offer prayers to God for us."—*Creed of Pope Pius IV., Article 7.*

"Those men hold impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked, or who affirm that they do not pray for men."—*Council of Trent, Sess. XXV.*

No. 12.—Evening Prayer.—Bow your head, and say: In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Kneel down, and say, * * * * * * * * * * * Stand up, and say the Creed. Kneel down, and say," * * * * * * Ditto.

FURTHER EXTRACTS

Of publications in use in this Parish, subsequently selected:

"THE LAST GOOD NIGHT.

(A).—"The night after their grandfather died, G. and F., of some three or four years, were dismissed as usual with their good-night kiss, in the hall at the foot of the stairs, to go to their trundle-bed. We listened lest any strange fear should overtake them. As they passed the chamber where the remains lay, one of them said: 'Let us go in and bid dear grandpapa good-night. God may let him hear us.' So they opened the door, and by the distant light of the hall-lamp went up to the bed, uttered their sweet good-night, and went happily to their rest.—*Selected*."—*Children's Guest*,* *p.* 43, *vol.* 2.

(B).—"Easter Even is the Saturday between Good Friday and Easter Day, and marks the time when our Lord's body lay in Joseph's tomb, while His soul was in Paradise. We say in the Creed, 'He descended into Hell,' meaning, not the place of torment, but the place of departed spirits, or 'the intermediate state,' where the souls of all the dead await the final judgment. He told

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* Published by the New York *Protestant Episcopal Sunday School Union and Church Book Society.*

This publication is in use in St. Matthew's Chapel Sunday School also.

the penitent thief, 'This day shalt thou be with me in Paradise,' but He did not mean Heaven, else He would not have said to Mary after His resurrection, 'Touch me not, for I have not yet ascended to my Father.'"—Ditto, p. 23.

(C).—"MARY,—And where will our souls go when we die?

"MAMMA,—The souls of good people will be received into Paradise—a happy place—and after the judgment, they will dwell for ever in Heaven, with God and His Holy Angels."—*Little Mary's first going to Church, p.* 65. *

(D).—"MARY,—Will our souls go directly to Heaven or to Hell when we die?

"MAMMA,—No; they rest in a middle state, waiting till the end of the whole world,† when all that have ever lived will be assembled to hear the sentence of each pronounced by the righteous Judge of all."—Ditto, p. 67.

(E)—"It is said they" (the Christians,) "persuaded St. Peter that his life was of such value to the Church that he ought to withdraw for a little while, till the persecution had ceased, and the 'tyranny was overpast.' The Apostle yielded to their entreaties, and soon found an opportunity of escaping from Rome by night. But it was the will of his heavenly Master that he should now fulfil the promise which he dared not fulfil when he made

* This book is in use in St. Matthew's Chapel Sunday School: also published by the New York *Protestant Episcopal Sunday School Union and Church Book Society.*

† The Church of England, on the contrary, believes as follows:—"Forasmuch as it hath pleased Almighty God, of His great mercy, to take *unto Himself* the soul of our dear brother here departed," &c.

"Almighty God, *with whom* do live the spirits of them that depart hence in the Lord, and *with whom* the souls of the faithful, after they are delivered from the burdens of the flesh, are in joy and felicity, &c."—*Burial Service.*

it: 'I will lay down my life for Thy sake.'—St. John, xiii. 37; and so, scarcely had he got beyond the walls, when, in a vision, he beheld the SAVIOUR coming to meet him, and he perceived that He was carrying a cross. 'Lord, whither goest Thou?' asked the Apostle, to which the LORD answered, that He was going into the city to be crucified. St. Peter took this as a rebuke to himself for going away, and as a token that he was to suffer for CHRIST, and upon this he returned to the city,* where he and St. Paul were soon afterwards apprehended as leaders of the Christians, and put into prison."—*Pye's Ecclesiastical History, pp.* 11, 12.

(F).—"As soon as he" (St. Polycarp,) "had finished his prayer, the fire was lit, and soon blazed out into a flame. But to the astonishment of those who were looking on, as soon as it reached St. Polycarp it divided into two streams of fire, and, leaving him unhurt in the middle, joined again like an arch over his head. Such a *miracle*, we might have supposed, would convert all who saw it, but it was not so, for where the heart is hardened, even miracles have very little effect. * * * * * The magistrate ordered one of the executioners to go up and stab St. Polycarp, which he did. Then the blood gushed forth as the martyr died, but the fire went out, and the body was unconsumed. Upon this the Christians wished to take it away that they might bury it honorably; but * * * one of the officers * * * had the fire lit again, and the body was burned to ashes. These ashes the Christians of Smyrna gathered up and buried, and every year they kept a day in memory of St. Polycarp, and received the Communion at his grave."†—Ditto, pp. 74,75.

* This fable is related almost word for word by Alban Butler in his Lives of the Saints, 29th June.

† This story is narrated almost word for word in Alban Butler's Lives of the Saints, 26th January, who, however, adds that the fire was extinguished by the blood.

(G).—"It is said that, some time before he" (Saint John) "began to write his Gospel, the Bishops and those in authority in the Asiatic Churches had begged him to do so. He, for some time, declined doing it; but at length said they must, for a certain time, give themselves up to fasting and prayer, and then, if it was the will of God, he should be led to do as they desired. They accordingly did so, and as soon as their prayers were finished, Saint John suddenly burst forth with that wonderful preface to his Gospel, 'In the beginning was the Word.'"—*Ditto, p.* 49.

"St. Jerome relates that when he" (St. John) "was earnestly requested by the brethren to write the Gospel, he answered he would do it, if, by ordering a common fast, they would all put up their prayers together to the Almighty God; which being ended, replenished with the clearest and fullest revelation, coming from Heaven, he burst forth into that preface, 'In the beginning was the Word.' &c."—*Note in the Douay Bible.*

(H).—"There was an old man at Alexandria named Serapion, who had sacrificed to the heathen gods for fear of being put to death. He afterwards became very sorry for what he had done, and begged to be absolved, but it was quite necessary to be strict at that time, and so he was refused. At length he was taken ill, and continued three days speechless, but on the fourth night he revived, and he then called his grandson to him and sent him for one of the Priests. The Priest himself was ill in bed at the time, but St. Dionysius was there, who had kept a part of the Blessed Sacrament that day for the use of any who might need it. He accordingly gave it to the boy, and told him to dip it in water and drop it into the old man's mouth. The boy returned and found Serapion apparently much better, who said to him, 'Do as thou art commanded, and dismiss me quickly.' The boy then moistened it, and put it into Serapion's mouth, and as soon as he had swallowed it he died in peace."*—Ditto, p. 120.

* This story is given almost word for word in Alban Butler's Lives of the Saints: St. Dionysius, 17th Nov., p. 493; who adds that the old man's life "had been miraculously preserved, in order that he might receive the blessed Sacrament."

After the reading of the foregoing documents,—

Mr. Muncey, seconded by Mr. Ronayne, moved, and it was unanimously

Resolved, 1,—That the Extracts of the books complained of in the Petition or Memorial to the Synod, now communicated to this meeting, contain sentiments not in accordance with Scripture, nor with the doctrine of the Church, but harmonizing with the teaching of the Church of Rome, and, therefore, unfit to be propagated amongst the members of a Protestant communion.

Mr. Muncey said that he should take the Chairman's hint about long speeches. The Extracts, indeed, spoke sufficiently for themselves. He would, therefore, merely say that the time had come for an expression of public opinion on the state of things in the Church, and that he cordially moved the resolution which he had read.

Mr. Ronayne, in seconding the Resolution, said, that, having made the doctrines of the Roman Catholic Church his particular study for a number of years, and being well acquainted with her peculiar tenets, as well as with the manner in which she endeavours to defend them, he felt competent to give an opinion on the present occasion respecting the Extracts just read to the meeting ; and, as far as his experience went, he had not the least hesitation in saying that he had never met anything so closely corresponding with the doctrines of the Church of Rome, as were the sentiments contained in these Extracts. He was glad that, according to the programme, he was not expected to make a long speech, because he had come there unprepared for such a thing, and because, moreover, it would require greater talent and greater research than he could command, to grapple fully with the gross errors contained in these Extracts ; but he could not forbear making a few hurried remarks respecting each.

There was more in the first Extract than, perhaps, at first sight appears ; and a very short examination of it would convince all that it was indeed a counterpart of the teaching of the Church of Rome. Here it is emphatically asserted that Bishops have the power to remit and retain sins, to convey God's blessing and the gift of the Holy Ghost by laying on of hands, and that " to separate from the Bishop is to separate from CHRIST." All this the Church of Rome believes and teaches : she asserts herself to be the one only true Church, out of which there is no salvation. She maintains that her bishops and priests can remit and retain sins, and, therefore, in these particulars, the Extract just read and the teaching of the Romish Church perfectly agree. Our blessed Lord no doubt gave to His apostles the power of conveying the gift of the Holy Ghost by laying on of hands ; but it does not follow from this that bishops now-a-days, whether Roman Catholic or Protestant, have a similar power. The apostles had power to heal the sick, to raise the dead, to speak with tongues, and to escape hurt, or even death, should they drink any deadly poison. But what man will now say that he could do all this ? Is there any man to be found at the present day, whether Bishop, Priest, or Pope, who is able to heal the sick, make the lame to walk, the deaf to hear, the blind to see, or who is able to raise the dead ? If not, how then can these men, fallible and sinful as they are, have the hardihood to assert that, by laying on of hands, they have power to convey the gift of the Holy Ghost ? This was one of the extraordinary powers possessed by the apostles, but which ceased when the working of miracles was no longer necessary, because the truth of Christianity was fully established. The apostles were commissioned to " go into all the world and preach the Gospel to every creature," and the special gifts with which they were endowed, such as the power of working miracles, of

speaking with tongues, of conveying the Holy Ghost by laying on of hands, were conferred upon them to prove to the world that their mission was divine, and that they were indeed teachers sent from God. But there is no man now who can affirm, with the least shadow of truth, that he is possessed of these powers, or of any one of them. The Church of England, so far as he (Mr. R.) was acquainted with her doctrines, nowhere asserts that her Bishops can convey the gift of the Holy Ghost by laying on of hands. No article teaches it; no part of the liturgy teaches it; the Bible does not teach it; it is exclusively a part of the vast fabric of error contained in the Church of Rome; but this first Extract teaches it most emphatically; and consequently the Extract and the Romish Church teach one and the same thing. But with regard to the latter part of this Extract—"to separate ourselves from the Bishop, is to separate ourselves from CHRIST;"—if this assertion be true, then the Church of England herself has separated from Christ, because she at the Reformation separated from the Bishop of Rome. According to this extract, the early reformers, including Cranmer, Latimer, Luther, Calvin, Melancthon, &c., &c., were all nothing more nor less than monsters of iniquity, because they each and all of them separated from the bishop of Rome, and that, according to the sentiment in this Extract, was separation from CHRIST. But mark again, there is here no distinction made between the bishops of any church;—it does not say whether it be the bishop of Rome, or the bishop of the English church, but simply that "to separate from the bishop" (perhaps any bishop, whether he be Roman Catholic or Protestant) "is to separate from CHRIST." Now, suppose a man to be a Roman Catholic under the spiritual jurisdiction of his bishop, and that from reading the word of God he becomes convinced of the gross errors of the

system to which he belongs ; is that man justified in leaving those errors and embracing the pure gospel of Christ ? This extract answers, No ; for separating from his bishop would be separating from Christ ; and therefore, although the church to which he belongs is, and he believes her to be, erroneous in every sense of the word ;—although, as the Church of England says in her 31st article, the doctrines which he is taught by his bishop are " blasphemous fables and dangerous deceits," yet, according to the sentiment contained in this Extract, he dare not separate from those errors, because separating from the bishop would be to separate from Christ ! He may love God with all the fervency of his soul ; he may love his Bible more dearly than his own life ; he may give all his worldly goods for the love of his heavenly Master ; yet, if we believe this Extract, he is damned for all eternity if he leaves the pernicious system in which he has been brought up, for a higher, a holier, and purer faith, because, forsooth, " to separate from the bishop is to separate from Christ " ! This Extract unchristianizes all the people in the world unless they belong to the Church of Rome,—it affirms that they are all without Christ, and consequently must perish everlastingly ; for this is the inevitable consequence of being separated from Christ. And not only so, but it condemns to everlasting punishment every Christian, of whatsoever denomination, not excepting the members of the Church of England, who send the gospel to the heathen—who send the message of salvation to the far-off isles of the sea, for, as they have all separated from a bishop, they are separated from Christ, and, therefore, they will not only go to Hell themselves, but they are using all their endeavours to take others with them. This is exactly the language of Rome, and her copyists in the Church of England may hoodwink the matter as much as they like ; but, after all, the Church of Rome condemns

them in the same manner that they themselves condemn other Christians. And to prove this, it is only necessary to read the 12th Article of the Creed of Pope Pius IV.: "I, N.N., do at this present freely profess and truly hold this true (Roman) Catholic faith, WITHOUT WHICH NO ONE CAN BE SAVED;" whether he be Episcopalian or Dissenter, it is all the same, he is condemned to everlasting punishment: for him there is no salvation unless he is a member of the *Holy Roman Church*. And does not this first Extract fully put forth the same pretentious claims when it asserts that "to separate from the Bishop is to separate from CHRIST?" In fact, of the two, the latter appears to be the worse; for, whatever claims the Church of Rome may pretend to possess in this matter, the Church of England lays claim to none, for she declares in her 19th Article, "That the visible Church of Christ is a congregation of faithful men" (no matter where they are found) among whom "the pure Word of God is preached, and the sacraments be duly administered;" and she no where insists upon the exclusive validity of her own orders. But is it not most astonishing, that just in proportion as the Church of Rome is declining—as the people in Rome are using every effort to free themselves from the thraldom in which they have been kept for hundreds of years—so in the same proportion are certain so-called Protestant bishops and ministers using every endeavour to revive in the Church of England those Romish errors against which she so loudly protests?

As regards Extract No. 2, concerning the remitting and retaining of sins by the power of the priest, it is, of course, known that our blessed Lord said to his apostles:—"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained;" but if any desire to know in what manner they understood and exercised that commission, they must examine the "Acts of the Apostles," which contain a short summary of the proceed-

ings of some of the most eminent of the apostles during the first establishment of the church; but they will search in vain for an instance in which an apostle summoned any one to his tribunal, and there, after hearing a private confession of his sins, pronounced his absolution judicially, as is done now-a-days in the Romish Church, and, as it is pretended in this Extract can be done by the priests of the Church of England. There is not a single instance on record of such a thing being done by an apostle as the giving of judicial absolution. This is a prerogative which belongs only to God; and no man, whether he be bishop, priest, or Pope, dare with impunity assume it. He (Mr. R.) could forgive many things in the Church of Rome, but this doctrine of "private confession and priestly absolution" he could not forgive. The apostles, no doubt, understood the various commissions they received from our Blessed Lord far better than any man at the present day can understand them; and if any person wished (whether in the Church of England or the Church of Rome) to prove that private confession or priestly absolution was practised in the church before the 5th century, when it was ordered by Pope Leo 1st, let him produce any one single instance in which it was practised at such former period, either by an apostle, or by any other minister of the early Christian church. The apostles were to preach the gospel to every creature; they who would believe the gospel and embrace Jesus Christ as their all in all, their sins would be forgiven; but on the other hand, they who rejected the offers of mercy, and refused to obey or hear the gospel, their sins were retained. In the former case, sins were forgiven, not on account of any inherent power possessed by the apostles, but simply and solely because the penitents believed on the Lord Jesus Christ; and in the latter instance, if their sins were retained, it was not on account of any power to that effect possessed and

exercised by the apostles, but merely because they did not accept the offers of mercy—because they did not believe in the atoning blood of the Son of God. The sentiments contained in this, as well as in the other Extracts, have a very strong tendency to lead us to the Romish Church. Books being constantly put into the hands of children, containing those doctrines, false views and false ideas will grow with their growth, and strengthen with their strength, until at last they come to look upon them as the great truths of the Gospel ; and either believe and practise them in the church to which they belong, or else go over to Rome altogether, where they may be able to carry out their principles to better advantage. Error grows by degrees : all the errors of the Church of Rome did not spring up at once. No time can be found when all the Christians in the world went to bed good Protestants, and rose in the morning good Roman Catholics. These errors sprung up stealthily, and by degrees ; and we may depend upon it, if we stop not this work in time, if we turn not our faces at once and for ever against such books as contain these Extracts, instead of transmitting to our children a pure faith, a pure gospel, and a pure church, we shall leave them floundering in all the superstitious practices and soul-destroying errors of the Church of Rome.

The fourth Extract boldly affirmed that the penitent, after private confession, might be restored to God's favour by a private absolution, which meant, he supposed, that if any one went into the minister's drawing-room or study, and there told him, privately, the sins he had committed against God, the said minister could, by an *Ego te absolvo*, wash his soul from all the guilt of sin, and restore him to the favour of God. What monstrous presumption !—what blasphemy ! for a vile, sinful worm of earth to presume that he, by laying on of hands and pronouncing a few words, either in

Latin or English, can cleanse the soul from sin, for which the blood of the Eternal Son of God was shed. Surely the Scripture must be true which teaches that none but God can forgive sin. If, on examining the New Testament for the truths of Christianity, a single passage could be found positively assuring him (Mr. R.) that a priest or a minister could forgive him his sins by muttering over his head a few words, he would, most certainly, join his church, whichever it might be. No man requires more than a full pardon of all his sins ; and if this can be obtained on such easy terms as are laid down in this Extract, then are the sacred Scriptures a false witness, and the doctrines of Rome the only truth of God.

In Clause No. 5, a long list is supplied of so-called saints, among whom he found enumerated two Popes of Rome, Cornelius and Sixtus. What did these parties do to entitle them to be called saints? How did we know that they were saints? and for what object were they mentioned in these Sunday-School books? How did the writer of this history, from which these names had been taken, learn the various anecdotes he has told of them? They are found in the *Lives of the Saints*, by Alban Butler, a celebrated Roman Catholic writer, who published these stories mainly based upon tradition ; but, nevertheless, certain teachers in the Church of England are so prepossessed in favour of almost everything pertaining to Popery, that they do not even scruple to give these foolish old wives' fables as truth, pawning them off on the innocent and credulous as fit objects for imitation. He would not be understood to derogate from the honor of the saints that are saints indeed ; but he did object to a man's hunting through the various traditionary fables of Rome for materials for Protestant readers. He most emphatically protested against placing such books in the hands of Sunday-School children, because it tends to create in their young minds

wrong ideas, and to habituate them to the notions and practices entertained by the Church of Rome. It surely would not be said, by a Protestant clergyman, that these so-called saints were mentioned in order that their example might be followed, because his church does not recognize them. Christ, indeed, is the Christian's only example, and in following Him, as He is revealed in His Holy Word, His people need not copy the example of any saints, no matter how excellent or exalted they may be.

The next Extract, to which he should hurriedly allude, was No. 6. It affirmed that the "young friend preparing for Confirmation" required "a fresh and extraordinary supply of grace," and that this grace would be imparted to him through the "Holy Ordinance of Confirmation." This was exactly what the Church of Rome taught. He, of course, had no objection to Baptism and the Lord's Supper being considered means of grace; they were appointed by Jesus Christ Himself, for wise and good purposes; and he would not dispute, therefore, that their Founder did sometimes convey grace through their means. But the Ordinance of Confirmation was of man's invention, and he denied it to be divinely appointed to impart grace. He denied that Confirmation imparted the extraordinary supply of grace needed by the person to be confirmed. He denied that any human ordinance could impart grace: neither bishop, priest, nor pope, could impart it. Nothing that man could do could impart it; it was bestowed only by God, and through the merits and mediation of the Lord Jesus Christ. But here the sixth Extract and the Church of Rome agree: the former says that the holy ordinance of confirmation "imparts" the "extraordinary supply of grace needful for the soul;" while the latter affirms, in the creed of Pope Pius IV., Article 3rd—"I also profess that there are truly and properly seven sacraments of the new law, ... and that they confer grace; to-wit:

baptism, confirmation," &c.; and again, in the Council of Trent, Sess. 7, can. 8, it is said—"Whoever shall affirm that grace is not conferred by these sacraments of the new law, by virtue of the act performed, ... let him be accursed." This Extract, then, and the Church of Rome perfectly agree touching the efficacy of Confirmation; both assert that it confers grace; but Rome believes it to confer grace as a sacrament, while the Extract declares that it confers it although only an ordinance of human invention; and therefore the error of the Extract is in fact deeper than that of Rome.

The next Extract to which I must draw your attention, No. 7, is rather obscure and ambiguous. Confirmation, though confessedly of man's invention, is placed on an equal footing with the two great sacraments of the Gospel, and no distinction whatever made between them except in name. But what is meant by saying that baptism imparts Jesus Christ himself, perfect man and perfect God? How is Christ's humanity imparted in baptism? What authority is there, either in the church or in Scripture, for this assumption? But further, the assertion that the Lord's Supper has the peculiar grace of "imparting Christ himself, perfect man and perfect God," appeared to come nearer to the doctrines of Rome, than anything he had yet read in these Extracts. How is Christ's humanity present in the Lord's Supper? It can be only by one of two ways, that is, either by Transubstantiation or by Consubstantiation. The Church of Rome believes that at the consecration of the bread and wine "there is made a conversion of the whole substance of the bread into the body of Christ, and a conversion of the whole substance of the wine into his blood"; so that "under either kind Christ is received *whole and entire*." Is not this the very same doctrine asserted in this Extract? The sacrament of the Lord's Supper "has the peculiar grace of imparting Christ himself, *perfect man and perfect*

God." But how can our Lord's humanity be present in the bread of the Lord's Supper? Is it not contrary to the nature and property of a human body to be present in more than one place at one and the same time? And is not Jesus Christ's humanity, as we are informed by St. Paul, sitting at God's right hand in heaven? How, then, can it be present on ten thousand altars at the same time on earth? During our Lord's lifetime, is it once recorded that while he was at Jerusalem, he was also at the same time in Galilee, or any other place? But as time would not permit him to pursue this subject, he hastened on to notice.

Extract No. 8. Here he was informed that an extraordinary supply of grace was essentially necessary for him, and that in order to receive this grace he must work for it—work for it hard and diligently. Now, if he received grace for an amount of work done, it was no more grace, as he was told by the Apostle Paul, but a debt due to him, and which he had a right to receive. But what is grace? It is the unmerited favour of God, and is imparted to us, not for work—not by any human ordinance—not by anything that man can do, but through faith in the Lord Jesus Christ. St. Paul says, "ye are saved by grace through faith"—not by confirmation, not by good works, but by grace through faith. Again we were here desired to "prepare our souls by earnest prayer, by repentance, and by good resolutions for the future," that we may receive this extraordinary supply of grace which the Extract alleges God will confer through the instrumentality of the bishop. But what leads a man to pray—to repent—or to make good resolutions? is it not grace? No man can pray earnestly without God's grace; no man can repent without God's grace; and no man can make good resolutions for the future without God's grace. And how was this grace to be previously obtained? Was

it by working for it?—by confirmation?—by the intervention of a man? No; it was imparted or bestowed by God, as every gift must be. And as we receive grace to enable us to pray, and to repent, and to make good resolutions, so shall we receive all other "needful grace" without the conditions laid down in this Extract. If it is to be obtained by working for it, as we are taught in this Extract, there is an easier way still, if we only go for it to Niagara. There we shall find a shop quite recently opened for the sale of indulgences; and by going through a few rounds of penance, and hurriedly repeating a few prayers, without either repentance or good resolutions, we shall receive a full pardon of all our offences, past, present, and to come. This is an easier way of obtaining grace than the one laid down in the Extract. And if grace is to be obtained at all by working for it, he (Mr. R.) would most assuredly prefer the easier one, as being at once more complete in its nature, and more lasting in its benefits.

In Extract No. 9, it is said: "I believe that thy soul in the state of separation did descend into hell, the place of departed spirits, to proclaim thy victory over death and the grave, and to sanctify this paradise where the souls of the redeemed rest in hope till the morning of the resurrection." Now, let us compare this with the teaching of the Church of Rome. In Dr. James Butler's Catechism, the only authorised exposition of the Romish faith in this Diocese, or indeed in Canada, we read as follows, page 21, lesson 8th:—

Q.—"Where did Christ's soul go after his death?

A.—It descended into hell. Ap. cr.

Q.—Did Christ's soul descend into the hell of the damned?

A.—No, but to a place of rest called Limbo.

Q.—Who were in Limbo?

A.—The souls of the Saints who died before Christ.

Q.—Why did Christ descend into Limbo?

A.—St. Peter says to preach to those spirits that were in prison, that is, to announce to them in person the joyful tidings of their redemption."

Here, then, we have this Extract and the Roman Catholic Catechism agreeing with each other. The Catechism says Christ descended into hell; the Extract says the same. The Catechism says that he descended thither to preach to the spirits in prison; the Extract says that he went there to proclaim his victory over death and the grave: in fact, in every particular the Romish Catechism and this Extract are substantially the same. But we do not find fault with this, or any other false doctrine in these Extracts, merely because they correspond with the teaching of Rome: but because both the teaching of Rome and the Extracts are contrary to the written word of God. There are many excellent things in the Romish Church, and it would be very wrong to reject such things merely because they are to be found in her; but we reject her errors, and we reject the doctrines in these Extracts, because they are not only contrary to the Scriptures, but also contrary to the Protestant principles of the Church of England. (The speaker was here interrupted by a gentleman who requested that the Creed of the Church of England be read, and the Chairman having handed Mr. R. a prayer-book, out of which he read the Creed, he then proceeded as follows:) Having read the Creed of the Church of England, he would now take the liberty of reading something more in connection with the Creed. If any part of the Liturgy, or of the formularies of the Church, seemed to be doubtful or hard to be understood, we had only to turn to the 39 Articles, and there we should find everything more fully explained. So it is in the present instance: if the expression in the Creed, "he descended into hell," seemed to be difficult to understand,

we need only turn to the 3rd Article, and we should find how the Church understands it. And we should also find that so far from believing, as the Romish Church does, in the existence of a third place, the Church notices this very part of the Creed, lest her people might be led to entertain such an idea. The 3rd Article says, "As Christ died for us and was buried, so also it is to be believed that he went down into hell." Now, mark! we are to understand all these Articles in their "literal and grammatical sense." And, consequently, when this Article states that the manner in which Christ went into hell, was by his body going into the grave, we are to understand it in that sense, and in no other. It means simply this: that as Christ died for us and was buried; as his body was removed out of sight; removed from the land of the living, and placed in the silent chambers of the grave, so are we to believe that it was in this sense alone he went down into hell. To understand this more fully, he (Mr. R.) would again direct attention to the 3rd Article just read, "As Christ died for us, and was buried, so also it is to be believed he went down into hell." What went down into hell? He went down. How? As he died and was buried. Now let us ask again, what was buried? was it his soul or his body? It was his body that was buried; and it was in the burying of his body he may be said according to the teaching of the Church to go down into hell. His soul did not go to a third place. His last dying words on the cross were, "This day shalt thou be with me in Paradise." When the poor dying malefactor, racked with the pain and agony of the cross, turned to the Saviour in the hour of his need, and uttered this piercing cry for mercy, "Lord, remember me when thou comest into thy kingdom," did not the Saviour grant him a full and absolute pardon? was not his redemption complete? and did not his soul ascend with his Saviour into heaven? When Jesus hung

on the cross, when the shadows of death were creeping round him, and the last prophecy respecting him was fulfilled, did he not with his dying breath exclaim, "it is finished?" Man's redemption is complete; the penalty is paid; God's justice is satisfied, and guilty repentant man is free and pardoned. And now, to enquire what this Paradise means. If we turn to St. Paul's 2nd Epistle to the Corinthians, 12th chapter, we shall find him in one verse stating that he was "caught up into the third Heaven;" and in the next verse but one, that he was caught up into Paradise; thereby proving that the "third Heaven" and "Paradise" were one and the same. St. John in his Apocalyptic vision sees around the throne of God a great multitude which no man could number, of all nations, kindreds, tongues and people, and being asked by the angel "who are these that are arrayed in white robes and *whence* came they?" he answered, "Sir, thou knowest," and the angel said, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God." They were not in a Limbo,—in no third place;—they did not come out of any half-way house,—but they came out of great tribulation, and were immediately before the throne of God, because "they had washed their robes and made them white in the blood of the Lamb." St. Paul says in his epistle to the Corinthians, that "to be absent from the body is to be present with the Lord;" and even under the Old Testament dispensation, when the people of God were living under types and shadows, we have many instances of God's faithful servants not only entering immediately into Heaven, but even entering there without passing through the gates of death. In the Second Book of Kings, 2 Chap., 8 verse, we read that "There appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah

went up by a whirlwind into"—what? into Limbo? into a third place? no, but "into heaven." The Church of England no where teaches the doctrine of a third place;—neither in her Litany, nor in her Articles, is there any mention made of it except to condemn it. She is essentially a protesting church, protesting against the errors of Rome; and consequently she could not consistently protest against a certain error in the Church of Rome, and at the same time teach the very same error herself.

In Extract No. 10, we are assured that the saints in Heaven pray for us; and this the Roman Catholic Church most fully teaches. In the Creed of Pope Pius IV., we read, in Article 7th: "Likewise that the Saints reigning together with Christ are to be honoured and invocated, and that they offer prayers to God for us." Now, how can the doctrine contained in this Extract be true, if that be also true which is said in Extract No. 9? There, it is emphatically declared that the saints are not in Heaven at all, but in some third place, in some distant midway prison, where, it is said, they only rest in hope till the morning of the resurrection; while, in this Extract (No. 10) we are as positively informed that the saints pray for us in Heaven. Now, which of these are we to believe? If the saints be in a third place, how can they be praying for us in Heaven? and, on the other hand, if the saints be in Heaven, how can they be in a third place?—for, they can be only in one place at one and the same time. St. Paul says, that when Christ comes to judge the world, He will bring the sainted dead with Him. Where will he get them? Must He go back again to Limbo for them, to the half-way house mentioned in this Extract? or, are they not with Him already in Heaven? Under the Old Testament dispensation, the Romish Church believes there existed a Limbo, where, she maintains, all the saints rested in hope till Christ ascended into Heaven. There existed

then, as now, according to her notion, a third place of departed spirits ; but she has changed the name, as well as the nature, of this third place ; and, instead of having it now a place of rest, as it formerly was under the types and shadows of the Old Law, she makes it a place of punishment, equal in intensity to that of Hell. Now, the question is, —What has she done with the old Limbo ? Has she not dispensed with it, as a place of rest, and substituted for it the more profitable doctrine of Purgatory, as a place of suffering? And are not the authors and propagators of the sentiments contained in these Extracts, merely adopting her cast-off theory of a Limbo, as the forerunner of Purgatory itself at some future day ? The point of the wedge is always inserted first.

Mr. R. regretted that his time did not permit him to go more fully into these Extracts. He would be glad to have an opportunity of showing that they were not only contrary to the revealed Word of God, but also to the Protestant principles of the Church of England, which are based upon the sacred Scriptures alone. And he might here say that he was prepared, at any time, to prove that the Articles of the Church of England, and the Liturgy, are strongly protesting against such gross and superstitious doctrines as are contained in these Extracts. With the very short exposition which he had just given of them, he thought it would be quite apparent to all, that if we desired to be Protestants in reality, as well as in name, we ought to discountenance, at once, the further circulation of such books among members of the Church of England. And feeling confident in the sound Protestant principles which actuated the laity generally throughout this parish, he would unhesitatingly leave the matter in their hands, being well assured that they would act as became men who are determined not to pin their faith to the sleeve of either priest or minister. With these remarks, he would say

again, that he had much pleasure in seconding the resolution; and, in conclusion, would only add, that in the limited time at his disposal, he had endeavoured to bring the matter as clearly as he was able before the meeting; but he hoped that the attention of his hearers would be fastened—less upon his imperfect animadversions, than upon the dangerous teaching of the Extracts themselves.

On motion of Mr. Sweatman, seconded by Mr. Morton, it was unanimously

Resolved, 2,—That the cordial thanks of this meeting be presented to Messrs. G. Brown, W. Muncey, W. Taylor, A. Kerr, J. Charters, and W. O'Neill, the signers of the said Petition, for the zeal and courage which prompted them to bring the important subject thereof under the notice of the Synod, and of the Church at large.

Mr. Sweatman said that until he came to the meeting, he had no knowledge that he should be called upon to take any part in its proceedings; but he had great pleasure in proposing this resolution, for he thought if such doctrines as the Extracts contained which had been read from the chair, were taught to our children in Sabbath schools connected with the Church of England, where we sent them to be instructed in the pure principles of our Protestant religion, which was founded on the sacred Scriptures, every true member of the church must regret that their young minds should be imbued with such erroneous sentiments as the books contained from which the Extracts referred to had been drawn. He thought the thanks of the members of the church at large were due to the persons mentioned in the Resolution, for their courage and faithfulness in presenting the Petition.

Lieutenant Ashe, R.N., seconded by Mr. Vannovous, moved, and it was unanimously

Resolved, 3,—That this meeting desires to record an expression of surprise and solemn regret, that the Synod

should have refused to investigate allegations so grave as those contained in the Petition.

On making the motion, Mr. Ashe expressed his astonishment at the character of the books in question, as shewn in the printed Extracts distributed in the room, and asked if it were possible that the clergy knew that such publications were circulated among the people under their charge, especially the lambs of the flock, whom they should tend with peculiar care. He had heard nothing of what had been going on, and could scarcely believe his eyes, when, on coming into the room, he read the extraordinary teaching contained in the books referred to ; and was informed that they were employed by clergymen of the Church of England, for the diffusion of religious instruction, particularly among the young. He had been a Sunday-School teacher for nine years, and had distributed books without examining them himself, supposing that he might rely implicitly upon the clergy. But he now saw that this might be a great mistake. Some of the Extracts, indeed, appeared to him more dangerous, because more insidious, than openly-avowed Romish doctrines ; at least, they resembled them so closely, that it was quite impossible, as a previous speaker had clearly shewn, to draw a line between them. He could hardly believe that the Lord Bishop knew, or would approve, of such objectionable books being lent about in his parish. He remembered one occasion when some objectionable books found in the library of St. Peter's chapel were removed by Dr. Percy (the Incumbent at the time), and the Lord Bishop. Had investigation into this matter been refused, and the Petition for it rejected, on the alleged ground (as had been rumoured) that the Petitioners were not, or were not all, members of St. Peter's congregation? That was a foolish objection, even if true, for error ought to be exposed, no matter by whom. It was distressing to him to find that

it existed, but on the present occasion his duty was plain, and he had great pleasure in moving the resolution.

Resolution 4,—was moved by Mr. T. Little, seconded by Mr. Gilchrist, and unanimously passed, as follows :

That the thanks of this Meeting are due to Mr. C. Wurtele (Delegate from Trinity Chapel) who presented the Petition to the Synod, as well as to Messrs. W. Wurtele and H. S. Scott (Delegates from the Cathedral) who moved for a Committee of Enquiry, and to those other members of the Synod who supported the same.

Mr. T. Little cordially seconded the expression of the thanks of the Meeting, on behalf of the Church at large, to the members of the Synod mentioned in the Resolution, for the kind consideration for the best interests of their fellow-members of the Protestant Church of England, which had moved them to bring the important subject of the Petition before the Synod.

In moving the next Resolution, Mr. H. F. Wallace took occasion to express his entire concurrence in the objects of the Meeting, and his hope that it might be the means of doing good. He also especially recommended for adoption by the Meeting the measures contemplated in

Resolution 5,—which was seconded by Mr. Jones, and unanimously adopted, viz. :—

That the Petition, the Extracts, the proceedings of the Synod, and of this meeting, be communicated to the Metropolitan of this Province, to the Bishop of the Diocese, and to each member of the Synod, for their information, and that the same be published in the newspapers.

The Chairman then congratulated the audience on the numbers and unanimity of the meeting, and after the collection, which was made to defray expenses, announced that the proceedings were closed.

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